

5. Endowed with natural force,
 possessed of (swift)
 "horses, INDSA, the overcomer of
 adversaries, (sets free)
 the waters at the southern (decimation) :'
 thus libe-
 rated the waters expand daily to the
 insatiable goal
 whence there is no returning.

SUKTA X. (XXXIII.)

The deity and metre as before; the *Rishii**

SUNAHOTRA.

v»g»v 1. Showerer (of benefits), INDRA, grant
 us a son

who shall be most vigorous, a delighter (of
 thee by
 praise), a pious sacrificer, a liberal giver,
 who, mounted
 on a good steed, shall overthrow numerous
 good steeds,
 and conquer opposing enemies in combats.

2. Men of various speech³ invoke thee,

INDRA, for

their defence in war: thou, with the sages, (the
 AtfGi-

BASAS), hast slain the PANIS : protected by thee, the
 liberal (worshipper) obtains food.

3. Thou, hero, INDRA, destroyed both
 (classes of)

enemies, (both) *JJasa* and *Arya*, adversaries: chief
 leader of leaders, thou cuttest thy foes in pieces
 in

battles with well-plied weapons, as (woodcutters fell)
 the forests.

rdbhih bdhwidm vrayitrithir-i'adavdbhih, with
 very new or

young marea bearing male progeny of many.

¹ The text has only *apo datts/iinatah*, the
 waters from or at
 the south: there is no Ycrb: *Sdyana* considers the
dahshindyana
 to be intended the sun's course south from the
 northern limit of
 the tropics, which, in India, is in fact the
 commencement of the
 rainy season.

² *Vitdchah* the commentator renders
vividkctstutirupd vdcko
yeakdm, they of whom the speech has the form
 of many kinds
 of praise, which meaning he assigned to the
 same word in the
 first Terse of *SMta* xxxi.: he is probably right,
 although the
 more simple explanation would be, of ?arious
 speech.